

# INSIDE: Christmas memories from South Asia

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# SAMPAN

The Only Bilingual Newspaper Published in New England Serving the Asian Community

FREE



Rev. Cheng Imm Tan addresses audience at a conference on domestic violence in the Asian community.

## Asians Confront Domestic Violence

When an Asian woman who has been battered seeks professional help, you can be sure she is in serious trouble. A social worker or a lawyer is the last person in the world she would turn to.

For most Asian women, keeping the family together, respecting the husband, and not disgracing herself or her family are the priorities in her life. For too many women, these priorities become fatal. In the last year, three Asian women in the Boston area have died in the hands of abusive spouses.

Domestic violence, fast becoming the most pervasive violent crime in America, is also one of the most difficult to prevent in immigrant communities, say the experts. Few shelters offer bilingual/bicultural counseling. Many non-English speaking women don't know about their rights.

Today, Asian women are cutting through these barriers and taking the issue of domestic violence into their own hands. A recent conference on domestic violence in the Asian community brought together more than 140 advocates and supporters of Asian women who experience battering.

"Asians are dealing with domestic

violence. We are taking charge in our own communities," said Rev. Cheng Imm-Tan, director of the Asian Women's Project and the Asian Task Force Against Domestic Violence, one of the sponsors of the conference.

Targetted to advocates who work in human services, the conference covered both practical and theoretical issues on domestic violence. For many advocates, the conference was the first chance they had to discuss the scope of domestic violence - how it touches on problems with mental health, law enforcement, immigration, and culture.

Many advocates readily admitted the gaps in their own knowledge, said Tan in a later interview. "Some people know about Asian culture, but not about domestic violence, and those who know about domestic violence, have questions about Asian women and culture," said Tan.

"One thing I learned is that the Asian community is not monolithic, that the community is diverse," said Ted German, who works with Emerge, a counseling program for men who bat-

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## Parcel 18 Benefits Coming to Chinatown

by Edward Wang

Recently formed city trust fund committees in Chinatown and Roxbury may find \$500,000 in their Christmas stockings.

Two construction projects - One Lincoln Street and Ruggles Center - will provide many happy returns in the years to come in the form of community development and affordable housing linkage money.

The first installment of \$500,000 in community development money will be paid as soon as an agreement passes through the Boston City Council, transferring the city-owned Kingston-Bed-

ford block to the developers, Metropolitan/Columbia Plaza Venture, said Paul Chan, a Metropolitan Structures representative.

This may happen as soon as January, Chan said.

"We thought the community needed the money," he said. "We do whatever we can to help the community out."

The recession has delayed construction of One Lincoln Street, but the money will still be paid according to plan, said Chan.

One Lincoln Street will be a 35-story office building of about 1 million square feet that will have 35,000 square feet of ground-floor retail space built

on the block bordered by Kingston, Bedford, Lincoln and Essex Streets.

Chan said the developers have lost time but little else by waiting for the office market to improve.

"We haven't started building it yet, so we haven't lost very much money," he said.

Because it takes time to plan and develop an office building, the current real estate market has not been very responsive, Chan said.

Office space was once very profitable, and Boston currently has too much. As a result, few office buildings are filled to capacity, Chan said.

"If there is eight years of oversupply, then production should resume in four years," he said.

"All we need is a better economy," Chan added.

Other projects such as Boston Crossing and Commonwealth Center have failed due to a low demand for real estate, Chan said. "Everyone else has gone bankrupt or dissolved."

One Lincoln Street will provide \$1 million this year and \$800,000 per year for the next 10 years, split evenly between Chinatown and Roxbury. The Chinatown Trust Fund Committee, mandated by law, will administer

*continued on page 3*

## Chinese Wushu - timeless art in an age of sport

by Catherine Anderson

On a grey Sunday morning at the Wushu Institute, 20 five to eight year-olds thrust their fists in the air, counting from one to five in Cantonese. Their teacher, martial arts expert Bow Sim Mark, stands in front, leading the rag-tag beginners in turns, steps, and hand-thrusts.

Outside, heavy rain beats the pavement. All the children are concentrating on the movements coming next except for one boy, who ends up

facing the wrong way. Mark casually sets him right. A few children giggle. "Sometimes you make a mistake, too," she reminds them. Everyone straightens up and continues.

When Mark came to the United States from China, she had one goal in mind: to promote the practice of wushu (kung-fu) as a sport, and educate the American public about its roots in Chinese culture.

"In fifteen years, I'm there," said Mark, the world renowned teacher, gold medal winner, and founder of the

Chinese Wushu Research Institute. "People understand that wushu is more than self-defense. They know it is very elegant and gentle, and is good for your health." Mark teaches beginning and family classes at the Wushu Institute, located in Tai Tung Village in Chinatown.

"Most teachers at her level don't spend so much time with beginners," said one of her advanced students who was watching the morning class. On that Sunday, Mark would later teach an adult class in

*continued on page 7*



Bow Sim Mark teaches moves to children from the Kwong Kow School.



# Asian Community

## Viewpoint

# Let's Work Together to Stop the Violence

by Rev. Cheng Imm Tan

Domestic violence claims more women's lives than all other violent crimes combined. There is a myth in Asian communities that domestic violence is not an Asian problem. Twenty women in Massachusetts have been killed as a result of domestic violence since the start of the year. Ten percent of these women were Asian even though the Asian population in Massachusetts is only about 2%.

By and large, the fifteen year old battered women's movement has bypassed the Asian community; and therefore, Asian women have lost out on the outreach, advocacy, and educational efforts of the movement. While efforts are still being made to widely educate people that violence against women is not acceptable under any circumstances, this message has hardly reached the Asian communities. Outreach materials that are linguistically and culturally appropriate are scarce. Bilingual and culturally appropriate services to battered women and children are inadequate and treatment programs for batterers are largely nonexistent. The lack of these services means that many Asian women and children suffer in silence.

The real extent of domestic violence in Asian communities is hard to fathom. Violence in the home has not only resulted in deaths, it has caused untold injuries, both physical and mental, which can have far-reaching implications. Studies have been made which showed that persons we consider to be social deviants, criminals, and gangsters were themselves victims. They have all had a history of being abused or of witnessing abuse in the home. The cycle of violence needs to be broken.

In one sense domestic violence is the same everywhere. A kick is a kick. A slap is a slap. A stab is a stab. A batterer's need to control, manipulate, emotionally

abuse and and blame the victim may be the same in all communities. However, there are particular issues and obstacles that Asian women face. Understanding what these are will affect our response to domestic violence in the Asian communities. We will have to craft new responses specific to the needs of Asian women and children.

None of us have all the resources to respond effectively to those who experience domestic violence. We need to figure out how we can help each other, how we can work together to address the things that fall through the cracks.

As a follow-up to our conference, "Domestic Violence in Asian Communities: A Collective Response," we will be holding separate focus groups. We invite community leaders and organizations, health workers, shelter providers, and law enforcement people to identify their struggles and resources in providing effective services. At the end of next year we will bring everyone back together again for another strategizing conference.

Your active concern about domestic violence and your willingness to do something about it is a beacon of hope for all women and their children who experience abuse.

*If you have an opinion or concern you would like to share with Sampan readers, please write to Sampan's Viewpoint column: Sampan, 90 Tyler St. Boston, Ma. 02111. We ask that you include a phone number where you may be reached. Your number, of course, will not be published. If you would like to respond to a Viewpoint column, you may write us at the same address.*

## Service Providers for Battered Asian Women

**Asian Women's Project**  
277-3648

General Advocacy  
Language Capabilities: Vietnamese, Cambodian, Cantonese

**Massachusetts Dept. of Public Health, Women's Health Division**  
**Cambodian Women's Health Project**  
727-7222

General Advocacy  
Language Capability: Cambodian

**Vietnamese Women's Health Project**  
727-7222  
General Advocacy  
Language Capability: Vietnamese

**Neponset Health Center**  
282-3200  
Language Capability: Vietnamese

**Greater Boston Legal Services**  
**Asian Outreach Program**  
357-5757, x1110  
Legal Advocacy  
Language Capabilities: Cantonese, Mandarin, Vietnamese, Other (will provide translators)

**South Cove Health Center**  
482-7555  
Mental and Physical Health Services  
Language Capabilities: Cantonese, Mandarin, Vietnamese, Cambodian

**Harbor Me**  
884-8974  
General Advocacy and Referrals to Services and Shelters  
Language Capability: Cambodian

**International Institute of Boston**  
537-1081  
General Advocacy and Referrals to Services and Shelters  
Language Capability: Vietnamese

**Asian Task Force Against Domestic Violence**  
739-6696  
General Referrals to Services and Shelters  
Language Capabilities: Cantonese, Vietnamese, Cambodian

**National Hot Line**  
1-800-333-SAFE

**Massachusetts Coalition of Battered Women's Service Groups**  
426-8492

## Speaking Out on Court Bias

Attorneys and defendants, court interpreters and victim advocates came forward recently to give their verdict on how justice is rendered to persons of color in Massachusetts.

As the Supreme Judicial Court conducted its last hearing on racial bias in the courts at the Quincy School on Dec. 9, some fifty observers listened intently to testimonies by persons who had either witnessed or been victims of biased court proceedings.

Donald Hope, a professor of social work at Boston University, and former president of the Urban League, criticized the courts for not updating its system to better serve non-English speakers. "There's an English first at-

titude, such as, let them find a translator, let them find out what a document means. People arrive at court not expecting it to be friendly."

Hope, who also taught law at Suffolk University, said he noticed that in the 1980s when Asians, Latin Americans, Africans, and other groups arrived to this country, the courts did little to understand the different belief systems of those groups.

Like others who testified, Hope pointed to the low number of people of color working as lawyers, or court personnel.

Regina Lee, currently director of the state Office for Refugees and Im-

migrants, said many newcomers cannot get justice because "they have different ways of telling a story."

"For West Africans, it is rude to answer directly," said Lee who counseled Africans, Afghans, and Asians in asylum and immigration cases for 10 years as an attorney with Greater Boston Legal Services. "They tell a story by speaking in circles, each circle getting smaller and smaller, until they reach the point. Can you imagine the problems they must face in the American justice system?"

Asians also encounter barriers because of body language differences, said Lee. "It's very difficult for Asians to advocate for ourselves. Many speak with eyes downcast, not looking directly at the judge, or jury. When a jury sees this, they may not believe the person is telling the truth."

John Peters, director of the Office of Indian Affairs, stated that some of the problems immigrants face are similar to the problems of Native Americans. More than once, said Peters, he has had to inform the state courts of a federal

law that requires Indian foster children be placed in Native American families. "The judges usually are not even aware of the law, and it takes another day or so for them to check into it," said Peters.

Many persons who testified said the main problem immigrants and refugees face in court is the lack of interpreters.

Not only do people of color face barriers in the courtroom, but they must also decode confusing forms. Jodi Nishioka, an attorney with Greater Boston Legal Services who worked in the Asian Outreach Program, said clients had trouble filing documents without an interpreter. She recommended that the courts institute an AT&T interpreter's phone system in the clerk's office, similar to the one used in the Boston Police Department.

Similar hearings have been conducted in Washington, California, Michigan, New York, New Jersey and Florida. By the spring of 1993, the the Supreme Judicial Court's Commission to Study Racial and Ethnic Bias in the Courts will report on this year's hearings. The Commission will recommend changes for the entire court system, and recommend that the Supreme Judicial Court develop a monitoring body to respond to complaints of racial bias.

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# From Page One

## Violence *continued from page 1*

ter. "When dealing with Asians, we have to take into account different histories, different experiences of war, and trauma."

The cross-cultural exchange was the most fruitful part of the conference, said Jodi Nishioka, one of the facilitators. "I think fewer people will be asking, 'why do Asian women stay in these abusive situations so long?'" said Nishioka. "For an Asian woman, losing the family may be worse than the abuse. The issue is a private one, not public. It's a huge step for an Asian woman to even tell someone."

Knowing that Asian women are reluctant to come forward is critical for human services workers who may not suspect an Asian client is being abused, said Nishioka.

Once a woman admits she has been battered, an advocate must sensitively explore the options available and assess often complicated situations. While demanding the man leave the premises is often the best solution, "most Asian women won't make the man leave the home. They think of it as his home. And sometimes, the woman is living with in-laws whom she can't ask to leave," said Nishioka.

Sgt. Detective Pat Levitan of the Boston Police Department's unit on domestic violence/victim assistance said women who are being battered should first call 911. If a woman needs an interpreter, she will have to ask the 911 operator for one. "Stay on the line, tell the operator what language you speak, and she will hook you into an interpreter through our electronic interpreter's system," said Levitan.

If a woman has been injured, a police officer is required to remain on the scene and arrest the abuser. The police officer is also required to get medical help for the woman, assist her in locating a shelter, and protect the safety of any children involved. The police officer must also inform her that she has a right to an emergency restraining order.

Under a 1990 law, the restraining order can also apply to a person who is not a marriage partner. When filing a restraining order with a judge a woman can request the court to: order the abuser to stop the violence, leave the premises, or pay for losses suffered from the abuse. She can also ask the court to give her temporary custody of the children.

A woman can request that her address be kept confidential, and if she decides to divorce or move, the court will maintain the confidentiality. The restraining order can also apply to her children's school, or her work place.

If the man violates the order, police are required to arrest him. However, many police officers don't arrest offending batterers, said Nishioka. Technically, an arrest can only be made if the officer perceives the man has violated the order. In many cases, a woman will call when the man is on the premises, and by the time the officer arrives, the abuser will act as if he is ready to leave, said Nishioka.

In that case, a woman "shouldn't give up," said Levitan. She should call 911 and state that she thinks the man should be arrested. She can also call the local police district and ask for the duty supervisor. "She can call me, too. Our job is to protect the community. I want to know everything that's happening." Levitan's number is: 247-4350.

In the future, the Asian Task Force on Domestic Violence is hoping to provide workshops for Boston Police officers on domestic violence within the Asian community, said Nishioka.

While only two shelters, Harbor Me and Renewal House, serve Asian women, there are agencies that provide counseling and referral in Cantonese, Cambodian, Vietnamese, and Mandarin in the Boston area (see service chart, pg.2).

Shelter directors are experimenting with ways to make Asian women feel more at ease. One shelter, for example, encourages women to cook food from their countries, and tell the other shelter residents about the food, and their culture.

One obstacle many Asian women face is not understanding the strict rules of the shelter. To protect the safety of the residence, no one can reveal the shelter's location, a rule which is often broken by women who don't understand English well, said Nishioka. Shelters are working on ways to make the rules more understandable to non-English speaking women, said Nishioka.

In the next few months, conference leaders plan to hold dialog groups on various issues on domestic violence. The purpose will be to create new responses that fit the Asian community, said Tan. "We are taking responsibility to find the answers to what work for us."

(C.Anderson)

## Parcel 18 *continued from page 1*

Chinatown's share of the funds.

The two neighborhoods will also get a share of the future profits of Ruggles Center, a project linked to One Lincoln Street by a development concept known as parcel to parcel linkage.

Parcel to parcel linkage allows one developer to acquire and build two projects at the same time - one downtown and one in a nearby neighborhood.

As early as March of next year, construction will begin at Ruggles Center with a nine-story, 165,000 square foot facility built for the Department of Motor Vehicles, Chan said.

The Chinatown and Roxbury committees will each receive half of ten percent of the future net operating income of Ruggles Center.

The building, located near the Ruggles Street MBTA station, will cost about \$31 million - made up of about \$18 million in private investment and including over \$2.5 million from African American and Chinese investors.

The other three buildings of the project will have to wait until other users are found, Chan said.

Once its four buildings are finished, Ruggles Center will include ap-

proximately 515,000 square feet of office space and 25,000 square feet of retail space.

Chan said Ruggles Center will also pay \$285,000 in affordable housing linkage and \$57,000 in job training linkage money. This money, however, does not need to be paid until two years after the building is either finished or occupied, he added.

Both Governor Weld and Mayor Flynn appointed members of the the Chinatown and Roxbury committees. The two committees will decide jointly on how the money is channeled into jobs and housing.

"The most important thing for this group to do is decide on a shared vision," said David Moy, a member of the Chinatown committee. Moy recommends investing the money in order to build up more of a fund.

"With \$3 million, if the trust fund committee wanted, the fund could become self-perpetuating," said Moy. "The wisest thing is to invest it, instead of spending the whole thing as it comes."

Since the start, Chinatown has arranged to gain this community money by dealing directly with the Metropolitan/Columbia Plaza developers, rather than having to compete for community funds dispersed by the Boston Redevelopment Authority.

The Roxbury committee is also preparing to go to work, said representative Ricardo Quiroga, executive director of the Hispanic social service organization Casa Esperanza. "We are very enthusiastic and eager to get acquainted with the new committee," he said.

He also said relations with Chinatown were improving. "This is a very unique opportunity where two communities are working together."

Mayor Raymond L. Flynn appointed Richard Chin, of the South Cove YMCA, David Moy, of the Quincy School Community Council, and Linda Chu, from the South Cove Community Health Center.

Gov. Weld appointed Peter Bak Fun Wong, from the Quincy School, and Bill Moy from the Chinatown/South Cove Neighborhood Council. State Senator William Bulger and Representative Salvatore DiMasi are also on the committee.

**CORRECTIONS:** Over 400 people attended "Celebrating Our Many Voices: A Day of Cultural and Language Diversity." Also, the California cities of Pomona, Monterey Park, and Rosemead struck down their ordinances requiring primarily English signs last year.

A paragraph in Fr. George B. Perera's article on Japan and Sri Lanka should have read: It is to be noted that the three Asian nations - India, China, and Burma were not represented at the Conference. Although the Philippines and Indonesia were present, it was not sure whether they would even sign the Peace Treaty. Hence, J.R.'s position was vital for the signing of the Treaty. He rose to the occasion. Although he spoke on behalf of Sri Lanka, he was convinced that he expressed "the sentiments of the people of Asia in their general attitude to the future of Japan." J.R.'s first intervention came when he spoke in defense of the rules of procedure and opposed the position of the chief Soviet delegate, Andrei Gromyko. J.R. observed, "We, though a small country, have suffered much from the war. We have constantly consulted in drafting the treaty and we are thankful to the U.S. and Britain for not accepting the earlier Soviet demand, and for inviting all countries that were at war to the Japanese Peace Conference."

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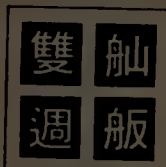
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## South Asian Focus

# Christmas in the Little Town of Negombo

by Fr. George B. Perera

My childhood Christmases were spent in the little town of Negombo, Sri Lanka. When one is thousands of miles away from home (as I am now), there are certain times and seasons of the year when one may feel homesick and lonesome. For me, one such season is the Season of Christmas and New Year.

As I write this, a flood of memories rush through me. They are like a videotape that I replay in the screen of my mind. When I was a child, we did not have shopping malls with pre-Christmas sales. The individual shops on Main Street would display some Christmas wares with Christmas decorations. Sri Lanka, being a tropical country, does not have a winter season. Hence, we had no white Christmas. But I do remember hearing "I'm Dreaming of a White Christmas" playing over and over on the airwaves of what was then called the Ceylon Broadcasting Corporation.

When I was a child, I always looked forward to the various kinds of *kavung*, or oil-cakes, as they are known in the Sinhala language. In our home, as well as in many homes in Negombo, *kavung* and *kokis* were the substitutes for Christmas cake. I used to sit in the kitchen - a little hut thatched with dried coconut palm leaves called *cadjan* - just outside our two-roomed house and watch my mother making *kavung*. If I were lucky, I could taste some of the *kavung* as they were being made. Once made, she let oil drip from them. Then they were stored in a clay vessel, a *muttiya*. A clean piece of white cloth securely tied to the top of the *muttiya* kept the *kavung* fresh.

When I came to the United States and heard children talking about the "Cookie Monster," I knew what they meant. As most children do, I would carefully untie the white piece of cloth and help myself to a few *kavung*. My mother knew (as all mothers do) that it was to be expected. To tell you the truth, on such occasions, these *kavung* certainly tasted sweeter.

From *kavung* to Christmas was not a far cry. As a child, I do not remember sending or receiving Christmas cards. The people I knew were all in Negombo within walking distance. At least for me, the highlight of the Christmas season was the midnight Mass, when I served as an altar boy. As the choir sang "Gloria in excelsis Deo" we rang the altar bell with all our might. And the

bells of St. Mary's, my home parish, rang in jubilation.

As soon as Mass was over, all the people would assemble in the church compound. As if it were timed, the carol cart - a cart drawn by a pair of oxen carrying the Christmas carol singers - would arrive. They gave their first performance to those in the church compound. The parish priest would greet them and bless them. Then the carol cart would visit various spots in town singing carols. As the years went by, the cart was replaced by a truck.

I always enjoyed such Christmas performances. I also loved the viewing of the crib, the scene depicting the story of Christ's birth. At St. Mary's parish, the crib was always placed on the right hand of the main altar. That was the side I used whenever I attended mass. Prior to the midnight service, the crib would be screened off. As the celebrant intoned the Gloria and the church bells rang, the sacristan would pull back the curtain to reveal the porcelain statues of the holy mother and child bathed in the light of a strong bulb. Around them were gathered, I remember, the small shepherds and cattle, St. Joseph, and above, the star of Bethlehem.

Not everyone attended

midnight mass. As the clock struck 12 midnight, we would hear the explosion of fire crackers outside. Then the whole neighborhood would resound with the noise of fire crackers for almost half an hour. When we returned home from the midnight service, the smell of smoke would be lingering in the mildly chilly weather of December. More often than not, it was my father who had stayed home for the fire cracker routine.

Masses were over by 10 o'clock. The womenfolk, most of whom attended the midnight Mass, would have the noon meal ready by that time. *Miris Malu* (a dish of sea-fish cooked with a special recipe with chillies), some vegetables, *seeni-sambol*, and pickles would be ready by Christmas Eve or even before that. From around 10 am, neighbors would gather in different homes for indoor games. One we played from the first day of Christmas through the New Year was a coin toss game. Most of our homes had cemented floors. A large square with smaller squares inside would be drawn on the floor in white chalk. Six to eight players would stand around the outer square. Each player in turn would toss a coin in the air. The player whose coin landed in the midmost

point of any square won. Usually, the coins used were of one cent denomination.

While the children and womenfolk played this game, the men played card games. My Papa and our next-door neighbor, Uncle Nicholas, would play cards and drink either *toddy*, made from the sap of the seasoned coconut flower or coconut *arrack*, a drink made from distilled toddy. Mama provided short-eats such as *masala vade*, fried potatoes, fried prawns or fried Jadi. These were known as "Taste" that went along with drinks.

The games would stop around 12 noon, an unofficial lunch-break. It was time for our family gathering and meal. We lived in a two-roomed house. We did not have a table that would accommodate my parents, four sisters, my brother and myself.

When the meals were ready, mats would be spread on the cement floor. We sat in a circle while my Papa would lead the prayers. On that occasion, he would pass around a glass of *toddy*. I do not recall the content of our conversations. At the end of the meal, plantains, my father's favorite, were served. When the meal was over, he would lead us in a litany of petitions and thanksgiving. Because of our schooling, and Papa's work in the grocery store, we did not get a chance to meet as a family for our meals. These meals were then very special.

In the late afternoon, my sister, brothers, and myself would put on our Christmas clothes - new clothes stitched for Christmas - and go on our round visiting uncles and aunts, grandparents and god-

parents.

These are the memories of Christmases spent in the little town of Negombo till I was eighteen years old. After that age, I entered the Major Seminary of Our Lady of Lanka at Ampitiya, Kandy, to study philosophy and theology in preparation for the priesthood.

My childhood Christmases were without Santa Claus, without greeting cards, without TV and without snow. Yet I never missed any one of the above for they were not part of my childhood culture. When Christmastime came to our home in Negombo, I used to make a small Christmas crib with a single torchlight bulb powered by two battery cells. Each year, I made it a little different.

In memory of those past times-

O Little Town of Negombo,  
I see you lie there across  
the seas  
washed by the waves  
from the Indian Ocean.  
As the snow falls and  
the cold winds blow  
in this distant land,  
as Christmas comes  
once more,  
I recall loving memories  
of Papa and Mama,  
Lotilda and Irene,  
of Gerry, Anicia and  
Meckensia . . .  
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Apts avail. From \$750 — \$1695. Call  
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### CENTRAL ARTERY/ TUNNEL PROJECT

We have the following openings for qualified candidates:

#### ENVIRONMENTAL ENGINEERS

Responsibilities include technical coordination of mitigation and monitoring programs for vibration, noise, and air quality impacts during construction of the Central Artery/Tunnel Project in Boston. Applicants should have an M.S. or equivalent in physics or engineering, construction experience, and communication skills. Expertise in vibration analysis and soil/structure interaction is highly desirable.

#### BECHTEL/PARSONS BRINCKERHOFF

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# Asian Arts

Bow Sim Mark

*continued from page 1*

Newton. She has an ongoing class at Boston University as well as the classes she teaches at the Wushu Institute. Mark also teaches students who attend the schools of the Greater Boston Chinese Cultural Association. "I teach everyday, and my students are young, old, women, men. Wushu is for everyone, no matter what your age, or who you are," said Mark.

While a new group of students glide swiftly over the yin/yang symbol imbedded on her studio floor, Mark stops for a minute to show off photos and scrapbooks of her long career. Trophies and awards line one whole wall of the studio. Hanging on a bulletin board is a recent letter from Hollywood kung-fu star, John Saxon. His praise for her work, calling it "significant art, . . . something that is formed by deep human feeling," validates her purpose, she says, to educate Americans of the beauty of martial arts.

Bow Sim Mark's career began when she was a girl learning martial arts from local masters, among them the well-known Fu Wing Fay in Canton. From 1973 to 1975, she was chief instructor of the Women's Wushu Association in Hong Kong. While living in Hong Kong, she also was the instructor for the Miramar Traditional Dance Company.

In 1976, Mark moved to Boston and founded the Wushu Research Institute. At

the same time, she perfected her form in international competitions. In 1981, she performed at the National Wushu Competition in China, and later spent four months researching wushu at the Beijing Physical Culture Institute.

Mark won a gold medal for her performance of combined tai chi chuan at the First International Tai Chi Chuan and Sword Competition in Wuhan, China, in 1984. The following year, she was a member of the U.S. martial arts masters team, which participated in the First International Wushu Tournament in Xian, China.

Years before coming to the United States, Mark developed the simplified tai chi chuan form while she worked with the Chinese National Athletic Commission. Fourteen thousand athletes from China and Japan performed her form in the opening ceremonies of the 1990 Asian Games.

Mark's two children are also wushu experts. Her son, Donnie Yee, has starred in martial arts movies and TV series in Hong Kong. Her daughter, Chi Ching Yen, was a member of the U.S. wushu team in Xian and was awarded third place in the women's all-round division.

The highly acclaimed artist has been interviewed frequently on Boston TV and for magazines and newspapers published here and abroad. The Boston Neighborhood Network ran her seven part series on Tai Chi earlier this

year. In addition, Mark has developed dozens of books, instructional posters, films, and videotapes on wushu for the general public.

Mark has given wushu performances in Germany, England and France, as well as Hong Kong and China. In one German wushu performance, the 50-seat auditorium was filled to capacity, and people were standing in the aisles, said Mark.

The highlight of her career, though, says Mark, is to perform wushu theater, a combination of Chinese opera and martial arts. She has developed a sword dance in a piece called "The Song of Yang Quang." She began to include wushu movements in theater with her production of "The Quest for the Magic Herb" in 1989 at Suffolk University. She also has used martial arts techniques to perform the "Tale of the White Snake."

"I feel very powerful when I finish doing the sword dance," said Mark, who hopes to further develop this unique style of storytelling and wushu. "I feel so much energy in my mind, and in my life."

Mark will perform in this year's First Night Celebration at Don Bosco Technical High School on Dec. 31. Two shows in tai chi and shaolin forms will be featured, one from 7:30 pm to 8 pm, and another from 8:30 pm to 9 pm.

## Four Ships Come Sailing In This New Year's Eve

Five hundred years after Columbus, both immigrants and Native Americans have a lot to say. "The Telling Circle: Boats Coming Together," a multidisciplinary art display of four boats representing Asians, African Americans, Europeans and Latinos, offers another take on what we've called Columbus's "new world." Through color and imagery, music and video, each 30-foot boat will tell the story of its passengers.

On Dec. 31, for Boston's First Night celebration, the boats will converge on a platform that resembles the four points of the compass set in City Hall Plaza. The Native American story will be told through 10-foot high puppets representing the four elements: a lizard for fire, a bear to represent earth, a bird to represent air, and a fish for water. At the center will be a white domed structure that will emit light and sound.

To carry the story of Asia's diverse cultures, "East Winds," the Asian boat, will display modern shadow puppets. "One thing that unites Asian cultures is the shadow puppet," said artist Wen-ti Tsen. In the back of the boat, a video of Asian immigration will be shown. Along the sides, pic-

tures of food, another unifying element of Asian culture, said Tsen, will be painted on the sides. The boat will be painted in bright Chinese New Year colors - reds, pinks, blues, and yellow. At the bow of the boat, Tsen will paint a Tibetan face.

The project hatched after weeks of brainstorming to design a collaborative project. "This idea is good because each culture can express itself to its fullest extent," said Tsen, standing in the sawdust filled South Boston warehouse beside the East Winds. "And in Boston, it's not very often that diverse communities can work together." All the boats except for the European one shared the donated South Boston space.

"This is a new discovery," said Tsen, pointing to the half-made East Winds. "We're coming toward the end of imperialism in the world, and we're arriving at a new culture. This looks toward many more interchanges, more vitality of different nations."

The East Winds, up for only three hours on Dec. 31, from 7 pm to 11:30 pm, is looking for a permanent port in a school or cultural center. Tsen can be reached at 547-2965.

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Free catalog of martial arts books, posters, and super 8 films



Chinese Wushu Research Institute

246 Harrison Avenue

Boston, Massachusetts 02111

Telephone: (617) 426-0958



# Community Calendar

## ARTS

Nov. 1 through Jan. 18, 1992: "Chinese Folk Paintings" at the Chinese Culture Institute, 276 Tremont St., Boston.

Paintings by farmers from Wangxia Village of northwestern Hebei province give a vivid picture of rural China. The exhibit has been expanded to include not only people from Wangxia, but also folk artists from all over XINJI, a rural community of over half a million farmers, laborers, artisans, and tradespeople living today in much the same way as they have for generations on the windswept north China plain.

Dec. 31: Boston's First Night Celebration Features Asian Artists:

Chinese Culture Connection, "Oriental Express Outreach" Make your own Chinese Opera mask, have your face painted in Chinese style, or have your name translated into Chinese. Hynes Convention Center - Exhibit Hall C. 3 pm to 8 pm.

Jo Ha Kyu Performance Group, "Brownsville Girls" Stylized adaption of Japanese bugaku dance form with a Western cowboy look. Neilson Gallery, 6:45 pm, 7:30 pm, 8:15 pm, 9:45 pm, and 10:30 pm.

Chinese Wushu Research Institute, "A Wushu Sampler" Demonstrations of Tai Chi and Shaolin forms of martial arts performed in traditional costumes and accompanied by music and narration. Don Bosco Technical High School, 7 pm and 8 pm.

Yao Li's Kung Fu Academy, "Kung Fu Academy" A fast paced showcase of individual forms, weapon routines and fighting sets, including demonstrations by junior performers. Don Bosco High School, 9 pm and 10:15 pm.

"The Telling Circle: Boats Coming Together" An environment installation of boats that symbolizes the arrival of diverse cultures that have come to America. "East Winds," by Wen-ti Tsen is the Asian boat featured. City Hall Plaza, 7 pm to 11:30 pm.

Asian Films at the Museum of Fine Arts in January:

Chinese Ghost Story III by Tsui Hark (Hong Kong, 1991): January 3, 6 pm and 8 pm; January 5, at 12:30 pm.

Beijing Watermelon by Nobuhiko Obayashi (1989): January 9, 7:30 pm; Jan. 10, 5:30 pm.

Bakayaro! I'm Plenty Mad by Yoshimitsu Morita (1989):

January 9, 5:30 pm; Jan. 10, 8:15 pm.

Takeshi (Childhood Days) by Masahiro Shinoda (1990): January 16, 7:45 pm; January 17, 5:30 pm.

Yen Family by Yojiri Takita (1987): January 16, 5:30 pm; January 17, 7:45 pm.

465 Huntington Ave., Boston. 617-267-9300

## BULLETIN BOARD

January 11, 1992: Boston Chinatown Post 328 of the American Legion will sponsor a Beginner/Intermediate Ballroom Dancing Class from 11 am to noon for eight consecutive Saturdays. A professional instructor will teach ballroom form, shape and etiquette. Fee is \$5 per hour (\$40). Limited space. Call Dave or Dot Ching at 617-489-1144 or 377-4355.

January 30, 1992: Workshop on Immigration-Related Job Discrimination at the Adult Resource Literacy Institute, 989 Commonwealth Ave., Boston. From 2 pm to 4pm. Call Steve Reuys, 617-782-8956.

The Greater Boston Chinese Golden Age Center receives a grant from the West Suburban Elders Services to provide community services to

Chinese elders who live in the West Suburban Area, including Belmont, Brookline, Needham, Newton, Waltham, Watertown, Wellesley, and Weston. This community service is provided in Brighton House, located at 677 Cambridge St., Brighton, Ma. 02135. The community services include transportation to and from Brighton House. We also provide services like referral, escort and interpretation. The transportation services enable the Chinese elders to attend daily activities such as English classes, Tai Chi exercises, bingo and Chinese video. The agency also helps the elderly apply for Supplemental Security Income, medicare, medicaid and housing. If anyone wants to make a referral, support through a donation, or has a question, call 617-789-4289.



## BE AN ACE, DONATE YOUR SKATES!

Boston Chinese YES is starting a youth ice skating club. Donations of new & used skates would be appreciated by our enthusiastic young athletes. Donations to YES, 199 Harrison Ave., Boston. For pick-up, call 482-4243. Our warmest thanks!



## OFFICE SKILLS TRAINING PROGRAM

At the Chinese American Civic Association, 90 Tyler Street. If you are a low-income Boston resident, you are eligible to participate in this free full-time 21 week training program. Program runs from January 13 to June 12, 1992, Mon-Fri., 8:30 am to 3:30 pm.

Apply in person at CACA. First round of testing will be held Dec. 3 to Dec. 17, 1991. For more information, call 426-9492 and ask for Betsy.

## What's New, Who's New

\*George Joe, director of the Chinatown/South Cove Neighborhood Council was recently appointed by Mayor Raymond Flynn to serve on Boston's new school committee. Asian leaders, Libby Chiu, Vivian Li, and Dang Pham made the final list of 32 candidates.

\*Look for bright red Sampan newsboxes at the corners of Beach St. and Harrison Ave., Oxford St. and Beach St., and Washington St. and Oak St.

The next issue of Sampan will be published on Jan. 31, 1992. Press releases and advertisements which require typesetting or artwork are accepted up to Wednesday, Jan. 15, 1992. Camera-ready ads are accepted up to Monday, Jan. 20, 1991.

## EAGLE HILL HOUSING

237-239 Trenton Street  
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Four (3) Bedroom Condominium Units 1,350 sq. ft, 1 1/2 baths and garage. Sales Price: \$80,000.00 MHFA 1st Time Homeowner Mortgages Available.

Eligibility Income Requirement: Family Income \$25,000 — \$43,000. A 5 percent/\$4,000 Downpayment is required.

FOR APPLICATIONS & FURTHER INFORMATION  
CALL

East Boston Community Development Corporation  
72 Marginal Street  
East Boston, Massachusetts 02128

PHONE: 569-5590

Office Hours are: Monday - Friday

9:00 am - 5:00 pm

Deadline: December 1, 1991

Participation by MHFA  
City Boston Public Facilities Department



Equal Housing Opportunity

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## CENTRAL ARTERY/ TUNNEL PROJECT

We have the following opening for a qualified candidate:

## TELECOMMUNICATIONS SYSTEM ENGINEER

Responsibilities: To review and analyze contractor submitted two-way radio, broadcast radio, telephone and fiber optic MAN+ common carrier telecommunications designs; to evaluate vendor specifications against functional requirements and observe contractors during installation to ensure compliance. Bachelors degree and experience in project/construction management.

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An Equal Housing Opportunity



社區文娛活動一覽

影視活動

第一夜

波市『第一夜』每年藝術活動慶祝除夕，每年吸引過萬遊人跑到街上。『第一夜』今年是第十六年，參觀者只購買一鈕扣便可參觀各類項的藝術音樂表演及展覽。節目鈕扣在廿六日前為六元，廿六日至卅一日期間內售十元，售賣鈕扣站：

Au Bon Pain Bakery  
Blockbuster Video  
Christy's Market  
D'Angelo Sandwich Shops  
Fleet Banks  
Star Markets

聖誕電影

波士頓公共圖書館於十二月廿二日六時放映聖誕電影『三十四街的奇蹟』(Miracle on 34th Street)，攝於一九四七年，為經典製作。述一在紐約美絲百貨公司的聖誕老人如何應付一個不相信聖誕老人的孩子，該片曾獲奧斯卡之獎項。免費，查詢：五三六—五四〇〇內線三一九。

日本電影精選

日本協會與波市美術博物館將於一月推出近期日本電影精選

※北京西風

一月九日七時半，十日五時半

※童年日子

一月十六日七時四十五分，十七日五時半

※Bakayaro! I'm Plenty Mad

一月九日五時半，十日八時一刻

※日元家族

一月十六日五時半，十七日七時三刻

電影在波市美術博物館放映，查詢：二六七—九三〇〇。

莎士比亞稀有藏書展

莎士比亞三百七十五年忌辰，莎士比亞死於一六一六年，波士頓公共圖書館為紀念其三百七十五年忌辰，特於十二月至明年一月底展出莎士著作各稀有珍藏本，最早的 First Folio 於一六二二年出版，包括話劇及其他莎士作品。地點為公共圖書館三樓稀有藏書部。

兒童木偶戲

克蘭蘭的木偶劇場將於一月推出以下木偶劇目，入場費五元，查詢 Puppet Showplace Theatre 七三一—六四〇〇，劇場於 Brookline Village 地鐵站對面。

※『獅子與老鼠』、『三隻小豬』一月四及五日，十一及十二日，一時及三時。  
※『真的愛德鴨』，請站立一月十八及十九日。  
※『青蛙王子』一月廿五及廿六日

皇家音樂學校鑑定試

英國皇家音樂學院 (The Associated Board of Schools of Music) 一九九一年度波士頓地區資格鑑定考試，將於一九九二年一月十七日截止報名，三月七日舉行樂理筆試，六月舉行術科面試。中華表演藝術基金會願為本地讀者提供義務諮詢服務，及幫助學生選擇報考級別。詳情請洽 Winnie Ip (六一七一—二七七—七八五六)。

學習課程／講座

華美福利會將繼續舉辦如下之免費課程：

免費校外中學文憑班

新班將於九二年一月開課，凡十九歲以上，中上英文程度及有志考取中學文憑者，請即報名。

上課時間：星期二至五早上八時半至十時半。

詳情請電四二六—九四九二李景文先生 (King Lee)。

免費職業先修班

新班將於九二年一月開課，凡低收入之波士頓居民，中上英文程度而有志進修職業訓練班者，請即報名。

上課時間：星期二至五早上，每天兩小時。

詳情請電：四二六—九四九二趙先生 (John Chao)。

成人英語班

華美福利會成人英語班 (白天及夜間班) 最新一期將於一九九二年一月七日開課，全期課程共十六個星期。白天班星期二至五上課，每天兩小時，全期收費二百六十元。夜間班之基礎班每星期上課三晚，每晚兩小時，全期收費一百九十五元。其他班則每星期上課兩晚，全期收費一百卅元。有意就讀者請儘速與李景文 (King Lee) 先生聯絡，電話：四二六—九四九二，或親自到波士頓泰勒街九十號華美福利會報名。

社交舞蹈班

華埠華人聯誼會將於一月十一日舉辦社交舞蹈班，逢週六十一時至十二時上課，共八週課程，學費四十元。報名查詢：

Dave/Dot Ching，四八九—一四四、三七七—四三五五。

汽車維修班

華人前進會將於明年初舉辦汽車維修或護理班，介紹基本的汽車保養技術，上課在華人前進會，附設幾堂操作課，在 Andover 教師私人車庫講授。學費四十元 (共十二節)。有意查詢：三五七—四四九九，或親臨華人前進會 (林肯街一六四號二樓)。

英語班

華人前進會將於九二年一月廿日新設中午英語初級班，一期十五周，每週逢一、三、五從中午一時至二時卅分上課。會員學費六十元，非會員七十五元。

華人前進會英文中級班和高級班於九二年一月底繼續開班，一期三個月。中級班上課時間逢一、三下午四時卅分至六時，高級班上課時間逢二、四下午四時卅分至六時。會員學費四十元，非會員五十元。

華人前進會入籍班在九二年二月開班，一期十周，周末上課。會員學費四十元，非會員五十元。

有意參加以上各班的工友，請電三五七—四四九九，或親來前進會報名。華人前進會地址：林肯街一六四號二樓。

社區其它

僑教中心

僑教中心十二月份開放時間為每星期二至星期日，上午十時至下午六時。圖書館借書及還書，請於下午五時前辦理，逢星期一公休，廿五日聖誕節休一天。錄影帶欣賞：

1. 『榮鳥大兵』——十二月廿二日 (星期日) 下午二時，中英文字幕。  
2. 中華民國八十年萬眾一心國慶晚會——十二月廿八日 (星期六) 下午二時。

十二月廿一日 (星期六) 上午十時——麻省菩提學會佛教聚會。

電路創作比賽

Duracell 電池公司為鼓勵青少年研究科學創作，特舉辦電子模型創作比賽獎學金，歡迎九至十二年班學生參加。學生需設計一以電磁操作模型，並附上文字說明、電路圖表及模型的照片，截止日期為九二年一月十七日。冠軍可得一萬元獎學金，亞軍五名、各三千元獎學金，季軍十名、獎金五百元，並設廿五優異獎、獎金一百元。查詢：

Katie Rapp  
National Science Teachers Association  
1742 Connecticut Ave., NW  
Washington, DC 20009  
202-328-5800

獅子會籌款舞會

波士頓獅子會為着捐助國際獅子會眼科醫療中心起見，特於一九九二年元月八日晚八時起，假座拉菲逸酒店 (Lafayette Hotel) 舉辦跳舞、音樂、卡拉OK晚會，並禮聘香港著名電視歌星司馬燕、瑪琍亞、大AL等表演歌唱節目，並敬備小餐酬賓。希望各界僑胞、社會首長、社會賢達鼎力支持購買餐券或義捐經費，以資善舉，所謂『積善之家，必有余慶』。餐券票價分四十及五十元，售票處榮華影視中心，查詢：四二三—六八八〇。

榮光會

波士頓榮光聯誼會定於一月十三日中午十二時假華埠乞臣街陶然亭餐廳舉行蔣故總統經國先生逝世四周年紀念餐會，並選舉第三屆理監事，歡迎中華民國旅居東北六州退伍軍人及預官預士踴躍參加，共襄盛舉。  
該會陳昌理理事長並歡迎持有戰士授田証及需換新榮民証者於晚間電：(六一七—四八二—二五九九) 查詢。○

麻州醫療局的更改

※指定醫療管理計劃  
自九二年一月起，麻州醫療局 (Medicaid) 的一項重大更改是持咭人必須指定一間醫療中心。指定醫療醫生，持咭人限定只可向指定醫生求診，一切以外求診不得由主治醫生簽發，否則政府不付診費用。病人務中心亦須通知指定醫生及該中心有關病人的醫療需要。

※指定醫療老人 (長期護理) 計畫  
指定醫療老人計畫是一份，且老人須由指定醫生，並其家屬或指定人入住指定。

※指定醫療老人入屋計畫  
指定醫療老人入屋計畫，由指定醫生簽發，指定老人入屋。

舢舨

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亞裔家庭暴力問題，引起各界關注。 —陳小慧攝

● 家庭暴力 ● 承第一版 ●

九A表格，向法院職員及法官敘述最近暴力事件，暴力事件包括身體傷害、強迫進行性關係、以及口頭恐嚇，同時家庭成員的含意亦由夫婦子女擴展至男女情侶，皆可申請保護令。保護令最長為期一年，年滿可延期。保護令是制止施暴人接近受害人，即使施暴人繳付房租亦得遷離寓所。觸犯保護令者最高刑罰為入獄兩年半。

波市警務署沙展栢娣·路雲頓 (Pat Lavitan) 亦表示要改善家庭暴力問題，警方首先要提高對警員處理家庭暴力的訓練，要改善一般對家庭暴力的看法，家庭暴力不是「家事」，傷人是罪行，但警方却甚少拘捕，路雲頓認為增加有關拘捕是必要的。

由於亞洲人傳統的家庭觀念，使受害婦女對尋求協助產生種種矛盾。在亞裔的傳統觀念中，家庭是最基本及最重要的人際關係網，女性在家庭的角色是相夫教子，對丈夫有非常緊密的聯繫及依賴性，所謂嫁雞隨雞的觀念，要離開家庭就等於失去一切的支持。華人警務中心精神科陳淑儀指出，對於大部份的移民家庭，環境陌生，語言不通，缺乏過往親朋的支持，可謂舉目無親，



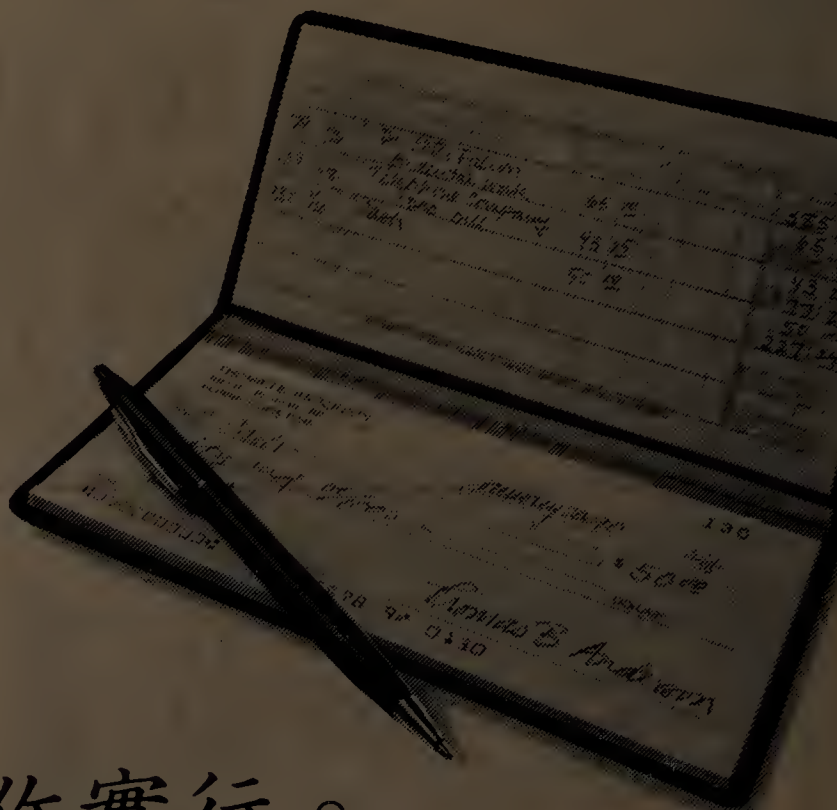
廣東同鄉會

世界廣東同鄉會總會美國紐英崙分會上月於龍鳳酒樓舉行成立餐會，出席鄉親四百餘人。書法家梅宇國贈書幅蘇東坡詞『明月幾時有』，喻廣東有明月，世界也有明月，唯獨故鄉明月特別圓。圖左起副會長司徒灼輝、會長梁添光、梅宇國、副會長陳不凡及余仕昂。

要掙扎離開家庭更製造更大的惶恐，失去安全感。陳同時指出所謂「過埠新娘」的現象，由於婦女唯一居留美國的條件是與丈夫的婚姻關係，其間彼此造成一股權力的控制及壓力，移民法例又加重一層障礙，她舉例曾協助一受虐婦女離開家庭，替她安排一切房屋、托兒及經濟援助，但因移民局要求夫婦一起面試，婦女被迫返家。

陳說傳統的宿命論，女性將一切歸咎命運安排，在不考慮改變現狀下認命，亦是婦女怯於求助的原因。大部份服務人員認為在協助受虐婦女時，首要考慮的是尊重婦女的個人意願及安全問題。假如婦女對進住庇護中心有所畏懼，希望返家的話，便應讓婦女安全返家，加強保護。對施暴男性個別輔導，及進一步協助建立更穩固的家庭關係，都是解決家庭暴力的方案。

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鄭洪和周腓力演講聽後隨筆

兩位主講人的作品我會前都  
沒有讀過，可幸並沒有因此而造  
成一大隔閡，因為那不是一個題  
材嚴肅的學術研討會，而是一次  
別開生面，談笑風生的演說。鄭  
洪先生說於前，周腓力先生講於  
後。

先談鄭洪先生，他是一位任教於麻省理工學院的物理學家，一九八六年曾在「皇冠」上發表過中篇小說：「聽歌的一夜」，明年將有新作：「紅塵裏的黑尊」面世。鄭先生的講題是：「科學與文學之創作性」。他言詞亦莊亦諧，字字鏗鏘有致。且舉一例以示其趣，在憶述他童年時代讀書的種種時鄭先生自嘲是一個成績極劣的學生，作文一科尤其甚。小學時就讀於廣州真光小學，家人一直爲他升中學一事而擔憂。適聞培正中學設有附屬暑期班，而凡就讀此班者成績尚佳即可升學。及至暑期終試畢，獲取成績報告單一看，各科成績均僅六十多分。唯果見有紅筆批寫着：「未便取錄」的字樣，其沾沾自喜之情可想。帶回家給家裏人一看，却對他說：「這好像不是個『未』字嘛！這是個『未』字，不是『未便取錄』，是『未便取錄』！」頓是哄堂大笑，聲震磔瓦。

麻州房屋財務部資助  
公平住屋機會

的話。『反常合道曰趣』和 Carl Sandburg (筆者按：美國詩人兼作家，一八七八—一九六七)對幽默所下的定義：「自嘲是爲幽默」，隨即打趣說：「每一個成功男人的背後都有一個使他差不多失敗的女人。」

周先生認爲中國傳統上一向有尊卑之分和士大夫的階級觀念，實有礙於幽默的發揮。因爲一個人必須貶低自己的尊嚴才能自嘲。美國人際關係比較平等，此乃其幽默比較發達之由來。

周先生也對中國歷代文學的幽默感作了一個簡介。他古引名著「西遊記」，近述作家林語堂、徐訐、梁實秋等。他說依照上述的幽默定義來看，「西遊記」諧趣是有之，幽默則未俱。林語堂先生的確是中國嚮往開來的「幽默大師」，開中國「幽默文學」之先河。周先生表示希望廿一世紀中國的幽默文學能更受到社會的重視。

是次文學講演會氣氛輕鬆和諧，內容生動有趣。講者妙語如珠，聽者回味無窮。我是乘興而去，盡興而返。○



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—陳小慧攝—

僑教中心展出南京大屠殺圖片，觀者無不黯然。籌辦是次展覽的勒星頓中文學校校長鍾曼怡說三年前她參加哈佛大學舉行的亞洲研究會議，討論有關中日戰史，三位日裔講者指出南京大屠殺是一場誤會，是中國人不合理反抗所招致的結果。鍾決定要發掘有關史實，是次展覽她說目的是教育大家，讓大家有機會認識歷史的真相，並不是翻舊帳，更不希望引起反日情緒。

● 周錦輝・承第一版 ●

在評審小組提交的卅二人名單中，其中有四人是亞裔，除周外，有移民學生中心的主任李惠芬，麻州難民及移民辦事署的教肅副經理范登，及前任職波市公校趙禮斌。

的忽爾亞甚乏該希亞惠  
問略學商少亞會望商芬  
題大生學詔商目今社認代  
。部在生詢行前後區為表  
份電有亞政最保來周亞  
亞腦典商人開說說錦商  
商數型社員注密是輝教  
學科的區，的切一被育  
生成錯；在是的大委人  
同績覺同措波聯步任士  
樣卓，時施市絡的校協  
有越以外決公。前委會  
越為間策校李進，的會  
種便亞對時缺稱，對李

范登亦表示希望通過與周的溝通與合作，使校委關注到亞裔學生的複雜性，亞裔學生包括東南亞各裔族背景，幾位成績卓越的學生並不表示所有的亞裔學生沒有問題，范舉例去年越裔學生的輟學率非常高。范認為今後的校委與市府有更密切的聯繫，而不像以前選舉的校委與市府鬥爭。



# 談影電

## 道道道

倩女幽魂之三

導演：程小東  
監製：徐克  
編劇：徐克、司徒慧焯  
放映地點：波士頓美術博物館  
放映日期：一月三日（週五）  
六時及八時  
一月五日（週日）  
十二時半

人間無樂土，鬼域有風日，是電影《道道道》（倩女幽魂之三）所扭曲的現實世界。電影一開序幕，法師與小和尚十方（梁朝偉飾）為護送金佛旅途奔波，曠野中避雨，第一幕與人的接觸便是一場為錢財追逐的大屠殺，小和尚被攔得一面血，被殺者肢體滿天飛，電影中的現實世界充滿血腥暴力銅臭。師徒到郭北縣化緣，「孟蘭節兵器大平賣」這是師徒踏入市鎮第一句聽到的話，頭內鎗火紅紅，打鐵聲鏗鏗，仿如人間煉獄，市內條條怒漢，人人手執屠刀，動輒揮刀亂舞，所謂人間，跟牛鬼蛇神的地獄絕無多大出入。從郭北縣到蘭若寺，鬼域內佈局綺麗幻化，記得中學中國歷史教科書的「香君無道，聲色享樂，酒池肉林」。

小和尚十方曾說他祇想做「好人」，對他來說，做和尚不及做好人。他自出娘胎便由法師撫養成人，做和尚不過是順理成章的事，並不是由他選擇。十方是個和尚，但是個有血有肉，有情有性的和尚，他不避談人的需要，他一天到晚嚷嚷肚子，受女鬼小卓（王祖賢飾）所迷，他祇能以唸經控制自己，他不是不想，祇是因為自己是和尚而不應想，是教條的約束叫他不要想。他唸經令女鬼頭痛，他又於心不忍，這是他人「好人」的表現。法師要治鬼，把小卓折磨，十方竟將法師的符咒法令全掉於窗外。



《道道道》連場特技，詭趣有之。

電影的中段，十方脫下白色和尚袍，換上的是一件黑色的書生服，這是十方的轉捩點。他放棄和尚的身份，一步步更接近人，他與小卓的親熱，又表白他成為和尚的無可奈何。他放棄教條荒謬的約束，自覺地以良知判斷。最後他以金佛之軀衝破雲霄，他才是真正的英雄。

大法師為衛道者，凡事依教條行事，將「好鬼」小卓殺害，完其治邪魔之說。最後被害眼睛，如希臘神話之喻，這是他盲目順從教條的收場。

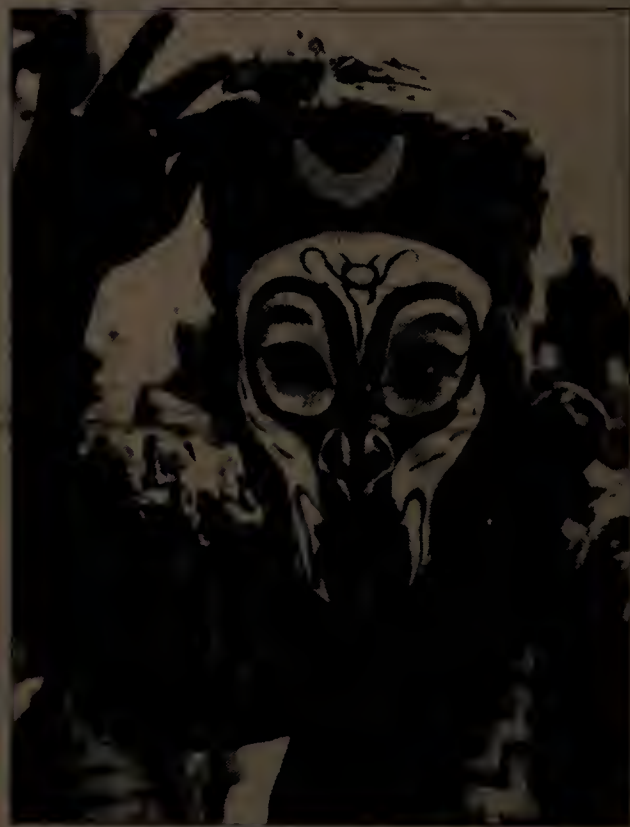
電影特技連場，有出奇的構思，適合科幻片與連環圖的效果，徐克的電影是不容易令人失望的。

陳小慧

西方藝術家對中國文化的神往總是和東方古代文明的神秘色彩密切相關。這種東方文明所具有的某種神秘色彩來自於其優美的神話：羿射十日，為民除害，射落九日，留下一日，為後人造福；羿妻嫦娥，不甘寂寞，離家奔月。類似的神話，不可勝數，既反映了中國人民戰勝自然災害的豪壯氣魄，又表現了歷代華夏百姓向往自由，追求美好理想的強烈願望。

正是這種神話的魅力，深深吸引了荷蘭電影藝術家尤里·伊凡（Joris Ivens），使他遠涉重洋，來到中國大陸，探索東方古老文明之迷。伊凡所執導的《風的故事》生動形象地表現了電影藝術家本人在中國探索藝術、自然、人生之迷的歷程。

《風的故事》並沒有故事情節，而是一種現實與想像摻合一體的紀錄片。影片攝於一九四一年至一九四八年之間，採用了許多大陸自然風景，及名勝古迹，其中穿插了許多神話題材的形象，如：羿射十日、嫦娥奔月、南龍北鳳、《西遊記》猴王孫悟空，等等。所有這些使這部西方的紀錄片塗上了東方的神話色彩。



《風的故事》劇照

## 《風的故事》

顧震

東方的神話又和童年的幻想混合在一起。導演伊凡出生荷蘭，荷蘭有名的風車啟發了伊凡孩提時的想象力：藝術家童年美夢之一，就乘坐玩具飛機，借着風力，飛到遙遠的中國去。從這個角度看，神話又變成了童話。影片開始不久，就呈現了一孩提夢想「這個片段，展現出影片的主題思想，同時也點明了神話與童話的關係」。

等到伊凡真的來華拍「風」，他已年近九十歲，身患氣喘，呼吸困難，行動不便。但他年老年不老，與疾病作奮鬥，與自然環境作鬥爭，不屈不撓，追求藝術，重溫童年夢境，實現孩提美夢。伊凡從中國「氣功」中得到啟發：氣功是一種呼吸的藝術，而呼吸，就像吹風一樣，是空氣的運動；氣功藝術就要利用空氣運動的規律，把握和控制「氣」的運行。

追求藝術境界和練氣功有共同之處。伊凡之所以要拍攝「風」，正是因為「風」有象徵意義。風是無形的，如同崇高的藝術境界，它看不見，摸不着，說不清。但是，藝術家恰恰是要追求這種無形的精神境界。影片中「氣功」這一戲，篇幅雖短，却起到了畫龍點睛的作用：藝術境界，藝術家個人經歷，以及中國文化交織在一起，使得題名《風的故事》的構思變得明朗化。

《風的故事》的構思變得明朗化。藝術家個人經歷與中國文化背景相結合，又產生了電影的另外一個特點：那就是影片的自傳性。影片中的導演就是伊凡本人，童年夢想，追求藝術，探索中國文化，思考人生哲理，講的都是伊凡自己的故事。這一特點使人想起莎士比亞的《暴風雨》：這部詩劇中，晚年的莎翁，通過呼風喚雨的「魔術」，來總結自己戲劇藝術生涯。同樣道理，伊凡通過自己發「瘋」拍「風」，

展示自己一生的戲劇藝術抱負。也許是因為這個原因，西方影評界對影片評價很高：因為這是高級藝術，湯春白雪，為藝術而藝術。

《風的故事》將於波士頓美術博物館放映（電話：二六七九三〇〇）。

《風的故事》放映時間：  
十二月廿六日一六時及八時  
十二月廿七日一六時及八時  
十二月廿九日一十二時半

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# 「美國、香港政策一九九一」議案

——資料由香港民主會提供——

九一年九月廿日美國共和黨參議員麥康納(Senator Mitch McConnell, R-Ky)在國會議會上提出一項名為「美國、香港政策一九九一」議案(又名S·一七三一)，闡明在九七年七月一日香港歸中國統治之後，美國對香港應採取的政策。在此之前，雖有共和黨眾議員波特在八年提出一項「支持香港民主」的議案，但沒有任何迴響。而一直以來，美國對香港並沒有一套獨立的政策。這是美國國會首次以法律形式制定對香港的政策。若此議案獲得通過，美國的法律有助香港在中國之下保持高度自治，對香港有着深遠的影響。

議案的內容非常簡單，只是將中英聯合聲明內國防、外交以外的自治權變成議案內容，而其中有幾點是值得我們關注的，茲簡述如下：

○在九七年七月一日以後，美國將繼續在現行法律下，將香港視為一個獨立地區，包括移民配額，以及其他現有的事務；

○所有目前適用於香港的美國法律，在九七年七月一日以後依然有效；

○中國恢復對香港行使主權將不會影響美國在法律下對香港的責任；

○美國應支持在九七年七月一日以後，香港以「中國、香港」名義，參與所有國際協議和組織；

○要求美國政府積極尋求與香港建立直接聯繫，包括經濟、貿易、文化、通訊、體育及其他方面；

○若議案通過後，美國國務院和商務部將要每年向國會提交一份報告，說明中英聯合聲明是否在香港得到貫徹落實。報告

亦會審視美國和香港的聯繫，及「美國—香港法案」的執行情況。

麥康納參議員表示，他草擬此議案的目的只是為了反映中英聯合聲明中對香港的各項承諾。他認為美國長期以來對香港的政前途問題過於低調，現在應是時候美國制定一套對香港的政策，以確定香港按中英聯合聲明的條款實行自治，在美國的法律下也應該給以保證，從而使中國在九七年收回香港之後，更難以違背自己作出的承諾。而議案的最大意義應是美國對香港的政策從此得到其本國法律的保障，不會因香港的宗主國出現轉變而有任何改變。

麥康納議員最近已來函香港民主會表示，希望該會收集各方意見，好使明年一月在國會提出討論。

身在美國的香港人應大力支持該議案的通過，並廣泛宣傳議案對香港的重要性，向美國國會議員及國會外交政策小組極力游說，方可獲得更高機會通過。

香港民主會通訊地址為：

Association of Overseas  
Hong Kong  
Chinese for Democracy and  
Human Rights  
P.O. Box 259 MIT Branch  
Cambridge, MA 02139

## ●《第一夜》●承第一版●

藝術組合自五月開始構思，各藝術家會經爭論建一艘船包含各裔文化，展示大熔爐的概念。但最後結論是以四艘不同的船分別代表不同的裔族，象徵各裔族對一己傳統文化的堅持與繼承，不必放棄自己的根而投入大熔爐，而是將一己傳統的精髓帶到這國度，加以發揚，讓不同裔族彼此認同瞭解。

曾建《東風》要表現的除了是亞洲的傳統文化色彩外，更要表現現代亞美人口的生活種種，在美國社會的參與精神。東風長三十呎，高十五呎，船頭畫上西藏守護神面譜，喻新年驅除邪惡之意，船身繪上色彩斑斕傳統食品，船上層建八幅皮影戲框，內容大概為亞裔不同環節對社會貢獻人物如礦工、農夫、商人、軍人、工程師、藝術家、醫生及教師等，船尾裝上銀幕放映亞洲風貌的幻燈片。

《東風》將花六星期時間，五千元材料費建造，在除夕晚展出三小時。曾現正徵求義工協助建造木舟、油漆工作，有興趣者可於廿一／廿二日，廿八／廿九日十一時至五時到工作室幫助，請先聯絡曾文棟：五四七二九六五。

又任何團體有興趣於《第一夜》後展出該木舟者應盡快與他聯絡。○

## 美洲銀行

美洲銀行的籌款期間，已獲聯邦貨幣管理局批准延至一九九二年二月八日。

黃占美先生已於本年十二月一日正式加入本行任資深副理及貸款課主任，並即日起在中國城尼倫街十七號本行行址辦公。

## 教授美術書法

華埠設班教授國畫、油畫、書法。(兒童班六歲以上)簡章索閱。何牧師 617-423-3798 夜電：黃先生 617-268-4618



哈佛趙如蘭教授宣佈退休，北美華文作家協會及九州學刊特別舉行一整天的文學活動，邀請文壇學者演講，多年摯友出席，詩人鄭愁予更特別為她填詞賀之。在劍橋市土生土長的趙如蘭，說退休後將作多點旅遊，整理她父親趙元任及自己音樂及語言方面的研究，方便以後學者的參考。

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# 家庭暴力煎熬亞裔婦女 傳統觀念語言隔膜 求助解脫矛盾重重

—陳小慧

凡對家庭成員的蓄意傷害、是拳打、腳踢、掌摑、恐嚇、施暴……對任何人任何形式的家庭暴力都是一項罪行，受害人應受法律的保障，施暴者應受法律的制裁。但對於大部份亞裔女性來說，在現行的制度下，加上其傳統文化背景及心理因素，要尋求協助解脫家庭暴力却遇上莫大的困難。

據統計數字，麻州本年度有二十名女性在家暴中死亡，其中兩名是亞裔婦女。試想每十六天便有一婦女死於家庭暴力慘劇中，不禁令人顫慄。

專對亞裔家庭暴力的「亞裔婦女專案」在八九年成立，每年接獲百多宗求助個案，行政主任陳清音表示即使受虐婦女運動在十五年前開始，不斷在教育擴大正視家庭暴力的嚴重性及對受害婦女加以援助，使其重建獨立生活。但對亞裔婦女來說，雙語服務計劃及針對亞裔的外展及教育服務仍極其貧乏，這表示無數的亞裔婦女及兒童仍在黑暗中受虐，不知何去何從。

月初在華埠中華貿易大樓舉行的一整天「亞裔社區的家庭暴力」，集中探討亞裔家庭暴力問題及尋求改善援助辦法。

洛福郡地方檢察官辦公室的莎垂·貝爾 (Sarah Buel) 過去是家庭暴力的受害人，十五年來積極替受虐婦女爭取保障，遭責政府對家庭暴力問題不重視，在麻州婦女庇護所大概有一千二百間，但流浪貓狗的收容中心却有三千八百個。在昆西市，地方檢察官辦公室與警方有非常緊密的聯繫，根據家庭暴力向警方的求助報告而主動聯絡受害家庭，協助受害婦女申請保護令，及安排施暴人接受教育及輔導。貝爾感遺憾的是因為受虐亞裔婦女甚少求助警方及家庭暴力服務中心，無法接觸她們，她亦歸咎雙語服務的缺乏，法庭內亦無雙語服務員解釋保護令的申請及法律效用。

新修改的防止虐待法案中，申請保護令可在非辦公時間內以電話通知法官。申請保護令不需要律師，受害人在法庭填寫二〇

• 轉第五版 •

出版預告  
下期舢舨為春節期刊，將大篇幅，需時籌備，於明年一月三十一日出版。凡需翻譯的文稿，於一月十五日截止收件，敬請合作。本刊誠徵各類文稿，又廣告部工作繁多，歡迎義工幫忙，請電：四二六—九四九二。



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—陳小慧攝

## 市長公佈校委名單

### 周錦輝榮任委員

波士市校委會取消選舉制，改由市長費林委任七人委員，經十三人評審小組進行初步挑選工作，月初提交卅二人名單給市長考慮。各方揣測已久的七人委員名單，已於月中公佈，其中華埠區議會行政主任周錦輝亦在名單之內。

這是波士市校委有史以來第一位亞裔出任，周很高興能代表亞裔社區，希望從此在校委替亞裔學生的關注爭取發言。在解決財政問題的同時，集中提高教育質素，降低輟學率及倡導雙語教學。

• 轉第四版 •

## 《第一夜》藝術慶除夕 《四海共航》表揚多元化

《第一夜》為波士頓每年除夕大型藝術慶祝活動，過千名藝術家及文化團體參與，上萬遊人在鬧市穿梭。今年在市政廳廣場的一項大型戶外藝術組合「四海共航」，象徵來自五湖四海不同裔族的移民，聚居美國，與大地互適互存，彼此欣賞認識。

哥倫布五百年前遠航發現美國新大陸，隨後世界各地人口不斷從兩岸移居這「機會之土」，這是《四海共航》藝術組合的概念。在市政廳廣場上，中間是一個約十五呎高的半圓體建設，四方放置四艘木舟，分別代表歐洲、非洲、拉丁美洲及亞洲四大文化傳統。木舟間有魚、蜥蜴、熊及鳥的雕塑，代表水、火、泥土及空氣，大地生命的原素。並由本土印第安人講述大地的故事，印第安人對自然界的敬畏，執着令人肅然起敬。

亞洲之舟名為《東風》，由劍橋市華美藝術家會文棟設計建造。曾於月前出版了「亞美漫畫集」，也是華埠屋街及牛津街兩幅大壁畫的畫家。

• 轉第二版 •